

The SWORD of the LORD

Edited by JOHN R. RICE.

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Home, Sweet Home

By EVANGELIST BILLY SUNDAY
(Preached in Omaha, Nebraska, in 1915)

"For I know him, that he will command his children and his household after him."—Gen. 18:19.

I am indebted to my friends for a part of my sermon tonight. I read everything I can get hold of, and my friends are constantly sending me clippings, and I don't know whom to credit for them.

If there is anything in my sermon that you can use, do it. You can take anything that would give the Devil a run for his money.

Genesis 18:19: "For I know him, that he will command his children and his household after him."

There was no higher compliment that God could pay Abraham, "For he will command his children and his household after him." God is satisfied. That was a good index to the character of Abraham.

I would like to throw myself tonight upon your prayerful sympathy that I may arrest the attention of this audience and grip the hearts to go with me to the most sacred spot on this globe, the spot around which clusters more sweet associations and precious memories than any other place in all the world—the home.

The longer I live and the more I visit up and down this land and see the joys and sorrows, the successes and failures, of men and women, the more thoroughly I become impressed with the fact that the greatest institution of the American people today is the home, and every home should be the center of all that is elevating, inspiring and uplifting, and every home should be dead to anything that disgraces and pollutes.

I think the proper or improper settlement of the home question—whether it is a house of joy or sorrow, weal or woe—is more with the man or woman than any other problem.

You can build your palaces, you can amass your fortunes, you can spread Persian rugs on your floors; you can sit beneath the flash of the candelabra; you can push a button and have a retinue of servants doing a marathon to see which will be honored by waiting on you; you can loll upon silken cushions, you can roll down the street in the most magnificent and faultless equipages, but I say to you, nothing can make happy the father and mother of a godless, drunken loafer of a boy, or a frivolous, coquettish, flirty, good-for-nothing, empty-headed girl who gads the streets with every Tom, Dick and Harry, and makes you hang your head in shame and disgrace that you ever gave her birth.

Not only peace and happiness center about the home, but all that is moral and religious as well.

I believe the downfall of most men and women can be traced to

some defect in the home. Every blackleg gambler, every drunkard rolling and staggering and vomiting and spluttering and spewing, every woman of the red-light district who is selling her virtue, was once pure as the morning dew. No drunkard ever intended to be a drunkard.

Never Let It Alone

The man who says, "I can drink or let it alone"—I notice he never lets it alone. The man who tells me he can drink or let it alone lies. The drunkard begins with the moderate drinker. One of the curses of the world today is the moderate drinker, not the immoderate drinker.

You could ask ten men for a definition of home, and they will give you ten different definitions. The one will say it is the love of hearth; the next, plenty to eat on the table, plenty to wear; work and comfort; intelligence and devotion; a greeting with a kiss when you come in; a regretful good-bye when you leave.

To another want looks out from home; squalor, vice, hunger and an empty tray; a tomb where the air is rent with curses; no Bible, no Sabbath day, children who are robbers and thieves, obscene songs their lullabys; every face a picture of want; the vestibule to the pit, the door mat of Hell, a chain forging links to bind them down to perdition.

Listen to me. Nearly one-half of the inmates of the reformatory, committed there for crimes, committed the crimes for which they are sent there while in a state of vol-

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THE ONLY BEGOTTEN OF THE FATHER

By REV. ROBERT G. LEE, D.D., LL.D., Litt.D.
Pastor Bellevue Baptist Church, Memphis, Tenn.

"The only begotten Son of God."—John 3:18.

"God sent his only begotten Son into the world that we might live through him."—I John 4:9.

Jesus has many names—all of them great names, names transcendently meaningful. And not the least, but among the greatest, of the names He has is "The Only Begotten Son." "Father" is an official title designating activities. So also is "Son" an official title designating activities. "Father," meaning source, refers to the infinite, eternal and invisible Source of all. "Son" means that which, carrying forward omnipotently and omnisciently and omnipresently, expresses the Father. All that the Father ever has done, is doing, and will do is through the sinless Son—the objectification of Deity, the executive of Deity. The Father's holiness, the Father's love, the Father's shepherd heart, the Father's redeeming compassion were mightily and beautifully manifest in Christ's earthly life. Everything that Jesus—the living, dying, rising-again Word of God—did in the days of His flesh spoke of the heart of Him with whom He was coexistent, coequal, coeternal, coessential. Jesus was the Light—God seen; the Word—God heard; the Life—God felt.

Consider the Only Begotten of the Father in the glory of His—

I. Preincarnation

He had glory with God before the world was—and was loved by the Father before the foundation of the world (John 17:5, 24). His life on earth was a momentous episode between two eternities—the one reaching back before all worlds, the other forward forever.

Before "by faith Abraham . . . went out, not knowing whither he went," Jesus' will was the law of angels and archangels in the midst of the glories of Heaven. And He Himself said: "Before Abraham was, I am" (John 8:58).

Before the infant earth lay, wrapped in swaddling clothes of light, in the arms of the great Jehovah, Jesus was the central sun which guided the hosts of Heaven. Before, on earth, any flowers ever bloomed, before any fountains gushed forth liquid blessings, before any stars ever shone in the sky like glowing embers on hearthstones of blue, the Heaven of heavens was "filled with the odors of His life-giving essence." Before the sun shone forth from His tabernacle in the heavens, before any fires burned in dark corners and continents of chaos, before the phosphorescent foam of surging seas gleamed in the light of the full moon, pinned like a huge cameo on the breast of the sky, "all the hosts of heaven were upborne on the swelling tide of His unfolding perfections." Before the first ray of light sped forth like some flaming archangel with garments afire across the unchartered dark, Jesus "emitted and absorbed all the glory of the eternal past" and this is He who had preeminence in creative power, having no associate in creating the universe—which is a vast autograph album, made up of motes and mountains and molecules,

atoms and seas with islands studded, with Christ's signature written everywhere, in every corner of every continent. That creation in concept is the product of His wisdom we learn when we read:

"All things were made by him; and without him was not anything made that was made."—John 1:3.

That creation in its wondrous perfection is the product of the power of Him "who spoke and it was so, who commanded and it stood fast," we acknowledge when we read:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—(Col. 1:16, 17).

That Jesus, "whom (God) hath appointed heir of all things, by whom also he made the worlds," is at the center and the circumference, as the one who hath all power in Heaven and earth, we assert when we read:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power."—Heb. 1:3.

And, with the four and twenty elders who "fall down before him . . . and worship him that liveth for ever and ever," we would say:

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

Consider, too, the Only Begotten of the Father as the subject, the fulfillment, of—

II. Prophecy

To the two on the road to Emmaus, who were "slow of heart to believe all that the prophets have spoken," Jesus, "beginning at Moses and all the prophets . . . expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

To those who looked upon Him through Jewish eyes of malicious enmity, Jesus said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. There is

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A Lesson on Preaching

By EVANGELIST JOHN R. RICE

(A lecture to preachers on "Preaching the Word," given at Third Annual Conference on Evangelism, Winona Lake, Indiana, July 11, 1947. Mechanically recorded for THE SWORD OF THE LORD.)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:1, 2.

Here I will modestly try to give some help on how to preach and teach the Word of God. Oh, how we need Bible preachers!

Notice verse two especially: "Preach the word," whether it is in season or out of season. Be always on the alert. Then do what kind of preaching? "Reprove." That comes first. Then comes "rebuke." Then we are told to "exhort with all longsuffering and doctrine."

Notice first that the Scripture says, "Preach the word."

I. Preach the Word of God, the Bible

I was in Washington, D. C., in the Nonsectarian Tabernacle and preached one Sunday morning on "Ye Must Be Born Again." We had a good service. One woman held her hand for prayer and then after the service she asked a friend to come and see me and find out if I would talk to her privately. I agreed.

She came to the front and we sat and talked. She said, "I have two things to say this morning. The first thing is an apology I owe you. I owe everybody in this building an apology."

I said, "Why should you owe an apology?"

She said, "Because I had never

been in a Protestant service before and I felt that God could not be in a Protestant church and that Protestant people were not Christians. But I was mistaken; God was here this morning. I am so ashamed, and I feel that I ought to apologize."

I said, "That is all right. You did not know better. Now what is the other thing you wanted to say?"

She said, "It is a question. You kept talking about being born again. How does a person get born again? I go to the Catholic church. I pray. I go to confession and mass, but I have never been born again. How do you get born again?"

I said, "Well, I think I can show you in a way that you can understand it and believe it. We will turn to I Timothy 2:5 and read that verse, which says, 'For there is one God, and one mediator between God and man, the man Christ Jesus.' Now I want you to keep on looking at this verse while I ask you some Bible questions, some questions of theology."

"Oh, no," she said, "I don't know anything about theology!"

I said, "I don't want you to know anything; I just want you

to take what the Bible says. Look at that verse and tell me how many gods there are."

She said, "Well, there is just one."

I said, "I know there is just one, but I do not want it in your words; I want it in the words of the Bible." Then she read, "There is one God."

I said, "That is fine; on that point you know as much about the Bible as anybody else, don't you? Now there is another question: How many mediators are there; how many go-betweens, how many advocates, how many peacemakers between God and men?" She tried to think, and I said, "Don't think! I am not asking you something you think up. What does the Word of God say? Look at it and see."

She looked at First Timothy 2:5 again and said, "There is one God, and one mediator between God and men."

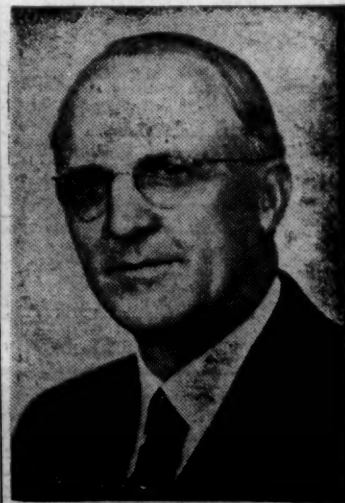
I said, "That is good. Now who is that Mediator? Is it a preacher?" I said preacher first because I was going to say priest next.

She said, "No, it is not a preacher."

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Evangelist Billy Sunday



Dr. Robert G. Lee

A Lesson In Preaching

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I said, "Is it a priest?"
"No," she said, with a good deal of concern.

I said, "Is it the saints?"

She said, "No."

"Is it the Virgin Mary?"

Tears came into her eyes and her lips began to tremble as she said, "No!"

I said, "Who is it—the only Mediator, the only way to get to God, the only way to have peace? Who is the only One who can fix that for you?"

She read it, "The man Christ Jesus; Who gave himself a ransom for all." And by that time she was in tears and ready to have the thing settled. I showed her how she could put her trust in the Saviour. Then I said, "Isn't that wonderful?"

And half laughing for joy and half crying she said, "I never would have believed that if you had not showed it to me in the Bible!"

This Bible works miracles! The Word of God is the answer. Somebody says, "But I talked to somebody who was not even convicted." Well, get out the sword and hew on him for a while! Get out your hammer and pound on the rock a while. There is plenty in the Bible to bring conviction. The Bible has the answer to everything. If you know the Word of God, you are equipped. You have all the weapons you need if you have the Bible. You have the big guns. You have the machine gun—you have everything you need, I say, if you have the Word of God. "Preach the word." It is the Word of God that does it!

One time a woman said to me, "I wish you could tell some story tonight that would touch my husband's hard heart." Stories have their place. They may be windows that let light into a darkened mind. They may be wheels to help carry the truth. Stories and illustrations have their place. The story I told you has its place. But the real truth of the matter is that it is the Word of God that does the work. Something else may help to carry it, something else may help to open somebody's mind to the Word; but it is the Word of God that does the work. The miracle is in the Word of God. "Preach the word!"

We ought to have more confidence in the Word of God. I think if we loved it more, read it more, enjoyed it more, lived it more, then we would preach it more.

Forgive me a personal claim. I say again that I am a poor kind of preacher. But my daughter, Grace, was writing advertising the other day on one of my books.

As I recall, she said that there was an average of some thirty-one Scriptures quoted in every sermon in the book. I just happened to remember that in the printed message, "The Master Is Come, and Callesth for Thee," there were fifty-six scriptures quoted. I am a poor example, and I do not mean to put myself up as an example, but I do have a deep conviction that the Word of God is what it takes to fix things. One reason some people get the idea you ought not to preach over thirty minutes is that there is too much dishwater and not enough of the Word of God in it. The Bible is a living Word. It is quick and powerful. It has strong medicine in it. "Preach the Word!"

II. Let the Sermon Theme Honestly Grow Out of Some Scripture

For preachers and those who teach Sunday School classes, etc., there is a very practical little word here. What is the first thing about preaching a sermon? I think the first thing is to let your theme, your subject, what you are going to preach about, honestly grow out of some Scripture. Do not make it up; let it honestly grow out of Scripture.

As a matter of illustration turn to John 12:32. Here the Scripture says, "And I, if I be lifted up from the earth, will draw all men unto me." Suppose I preach a sermon on soul winning and say, "Listen, preacher; listen, personal workers; listen, Sunday School teachers, if you will just lift up Jesus, He will draw all men unto Himself." Would there be anything wrong with that? What do you think of that verse for a good verse to start on? What about it as a text for personal soul winning? What about it as a text for a sermon to preachers telling them that if they will lift up Jesus He will draw everybody?

Now, the important thing is: what did Jesus mean? Was He talking about soul winning? Was He talking about a certain kind of preaching? No, sir. The next verse explains, "This said he signifying what death he should die." He meant, "I cannot save anybody if I do not die on the cross." It is true that Jesus, lifted up, will draw all men; but it is the crucified Jesus. It is not the preached Jesus. You may preach a good sermon about lifting up Jesus, but the lifting Him up is the driving of the nails in His hands and feet and then lifting Him up on that cross. It is not honest preaching, it is not really Bible preaching, unless you preach what Jesus was talking about in that verse.

Now, let's turn to another verse of Scripture, Matthew 17:8.

I would like for Jesus Christ to be first in my life in everything, wouldn't you? I would like for it to be so that it was Jesus and not anybody else. Jesus is the only comfort for a troubled heart. Jesus is the only Saviour for a sinner. That is right, isn't it? Suppose I want to preach a sermon along that line and I see if I can find some verse that will give me a good start. I turn to this verse over in Matthew 17:8: "And when they had lifted up their eyes [at the transfiguration], they saw no man, save Jesus only," and preach a sermon on "Jesus Only." Is there anything wrong with preaching that Jesus is the only answer to man's sins, that Jesus is the only comfort for troubled hearts, that Jesus is the only One who can answer prayer? Is there anything wrong with preaching that Jesus is the only remedy for everything? Isn't that a good theme? Yes, it is a good theme. But is that what this verse is talking about? No, it is not, and you are not preaching the Word if you use this verse to teach it. You may use some other Scriptures, but you are not preaching this Scripture when you preach that we should worship Jesus only. To preach this Scripture you ought to preach what the Bible is talking about.

I believe that we need to be aware about perverting the Scripture in preaching. For example, suppose there is a woman in

a preacher's audience who he thinks is getting pretty proud and arrogant and haughty and who piles her hair on top of her head. And suppose the preacher preaches on, "Topknot, Come Down." Well, that is a Scripture. In Matthew 24:17 we read, "Let him which is on the housetop not come down." Now the Bible really says that, but do you think that is Bible preaching? Maybe you ought to preach to someone who is proud and arrogant. Maybe you ought to preach to a lot of women who get vain and proud about their hair, but if you do, you ought to find some Scripture that is talking about that. You ought to preach the Word instead of some smart-aleck idea you have found yourself.

If you are going to preach the Bible, your first responsibility is to preach what the Bible is talking about. That will be honest preaching, Bible preaching. Bible preaching is not finding a collection of words that you can call a text but which is actually a pretext. Preaching is a business too sacred for that.

As a further illustration, let's suppose that I want to preach a Mother's Day sermon, and I turn to the Scripture where Jesus on the cross said, "Behold thy mother!" (John 19:27). I use that as a text and say, "Be good to your mother. Think of all the tears she has shed for you. Think of all the hard work she has done for you. Behold thy mother." You understand, I think that Scripture would be good to use in a Mother's Day sermon as an illustration that Jesus cared for His mother. But I think it ought to be used to mean what it meant then and not to be perverted to mean what Jesus was not talking about. Bible preaching ought to preach the Bible. There ought to be a thorough honesty in dealing with the Word of God. There ought to be no trickery. Maybe you say, "Any nut ought to see that." Maybe somebody says, "You are just making an issue out of nothing." No, sir; there ought to be such a fundamental honesty in dealing with the Word of God that if an infidel hears you he will say, "Well, that is what the Bible says, all right." Or if there is some poor ignorant person in the audience, he can see it.

If you want to preach on a theme, find that theme itself in the Bible. For instance, I preach a sermon on "All Satan's Apples Have Worms." Somebody may think that is just some kind of foolishness. You were never worse mistaken in your life; it is a Bible sermon. As a basis for that I read several texts, and, by the way, you can sometimes start with several Scriptures. Why not bring lots of the Word of God to bear on a question? I use the Scripture, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a ser-

pant, and stingeth like an adder (Prov. 23:31,32). And here is the theme: Sin looks attractive, but it is not attractive when you get into it. When you get to the end of it, it cuts and burns and ruins. Every promise of the Devil is a lie. Every good time the Devil ever gives turns out bitterness and unhappiness.

The Bible says in Proverbs 5:3, 4 about the fallen woman: "For the lips of a strange woman drop as an honeycomb, and her mouth is smother than oil: But her end is bitter as wormwood, sharp as a twoedged sword." There it is again. The Scriptures really say that Satan makes promises that he does not fulfill. It really says that sin seems sweet but that it turns out bitter.

I show that "there is a way that seemeth right unto a man." A man thinks he will get to heaven by his morality—there is a way that seemeth right to a man. He is not trying to do wrong, "but the ends thereof are the ways of death." Even a moral, upright life leads to Hell without Christ, doesn't it?

What I am saying is that if you are going to preach a sermon, find the material, find the theme of it, the subject of it and the background of it, in the Bible. You do not have to use the particular wording that the Bible uses when you talk about it, but you dead sure ought to be talking about the same thing your text is talking about, if you are preaching from a text.

It is important to be an honest Bible preacher. I made up my mind that I would never announce any theme that I could not defend with the Bible until infidels or anybody else would have to admit that that was what the Bible was talking about. If you do honest Bible preaching you can expect something to happen. There is a certain reverence of attitude, a sincere faith about that that God can bless. This frivolous business of taking just anything to start on and making it mean whatever you want to, involves a certain dishonesty, a handling of the Word of God deceitfully. Your motives may be right, but evil is not good just because you are doing it for a good purpose. You still ought to do right. Preach the Book!

III. Often Preach Expository Sermons: Examples

I believe that every preacher ought to do a lot of expository preaching. I believe that even evangelists ought to do a lot of expository preaching.

1. An Expository Sermon on Revelation, Chapter 20.

For example—I am not a very good example—but there is one example in my title sermon, "When Skeletons Come Out of Their Closets," in the book by that name. It is a sermon on the last judgment, an exposition of the twentieth chapter of Revelation. I believe in doing expository preaching sometimes. I mean that I get the background of the whole sermon in that chapter, and preach on nearly all of the chapter and explain it. There is a good deal of exposition in it. I think sometimes that is necessary. When a passage of some length is taken and the principal truths gotten out of that passage, I call that an expository sermon.

2. An Expository Sermon on Lot.

The first sermon in my book, *The Ruin of a Christian*, a sermon about Lot, is an expository sermon. I quote the entire passage, part of two chapters; the part of the thirteenth chapter of Genesis where Lot pitched his tent toward Sodom, and most of the nineteenth chapter where the angels went down to bring Lot out and the city was destroyed. Then from the New Testament I use the Scripture in II Peter 2:7, 8, where we read that the Lord "...delivered just Lot, vexed with the filthy conversation of the wicked." Then I set out to teach some things from that whole passage and draw certain lessons from the whole passage. That is expository preaching.

In this case I have two main points about Lot. The first is worldliness. And I show certain worldly things: first, he made money the main thing, sold-out for money. Second, he called the

wicked his brethren. Third, he let Sodom get his children. Fourth, he took up the habits of Sodom: he drank like they drank.

The second main point is Lot's powerlessness. He could not win the Sodomites. He could not win his own sons-in-law. "He seemed as one that mocked unto his sons in law" (Gen. 19:14). He could not win his own wife. She looked back and became a pillar of salt. He could not win his own daughters. They got him drunk and led him into incest.

Then I ought to bring a conclusion to lost people that the ruin that God brought on Sodom and told about in the book of Jude is held up as an example of the fire of Hell.

That is, I would say, an expository sermon.

I think it is important that you sometimes preach expository sermons to the unsaved as well as to the saved.

3. Expository Sermons on the New Birth.

For example, sometimes you ought to take the first sixteen verses of the third chapter of John, and show first, the need to be born again; show that that is repeated three times and that it is an absolute necessity for everybody, even for a Pharisee who is pure and good morally.

Second, "That which is born of the flesh is flesh" (John 3:6), but this shows that to be born of the Spirit is the only cure for sin.

Third, the new birth is a miracle. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). It is a miracle; it is something God does.

Then fourth, you ought to show how to get the new birth. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14,15). It is by simple faith, depending on Christ to save as He offers to do.

Sometimes maybe you ought to preach on the subject of the new birth and use other Scriptures and make it a topical sermon. Sometimes you ought to preach on John 3:16 and make it a textual sermon, I mean a sermon that naturally comes out of the text. But listen, whether you have a sermon that is expository, which means that the whole sermon, in the germ of it, is found in one passage of Scripture, or whether it is a textual sermon where the outline of the sermon is found largely in the text, or whether it is a topical sermon where a subject is taken and then Bible principles bearing on (Continued on Page 3)

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A Lesson In Preaching

(Continued from Page 2)

that subject are found and followed out—in every case an honest Bible preacher must find it in the Word.

Expository preaching, in my judgment, is the harder to do, but it has the advantage that it brings Scriptures in the order that God gave it and it does not leave out some great doctrines.

IV. A Danger of Expository Preaching

In my judgment, there is one great danger in expository preaching. The expository preacher is more likely to get his attention on the Word itself and let sinners go to Hell. The way some preachers treat the world is as if a man should take an axe and drive around in a forest and say, "See this beautiful ax—look at it," but who does nothing with the ax. An ax is not to be looked at, especially. It is to be used to cut down the trees.

You might say, "See this nice hammer." A hammer is not to be looked at only. It is to be used to break the rocks. "Is not my word like as a fire?" said the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

A man might say, "See this beautiful, gold-mounted sword. It was made in Toledo, Spain in the 17th century. It is made of the finest steel and has a razor edge. See the curve of it! See the beautiful gilded handle, set with precious stones." But swords are for war, not for museums, not for show. That is the danger of expository preaching—the danger of getting so proud of finding wonderful things in the Word, to enjoy or to show for enjoyment. That is not the idea; the Bible is not just something to examine for your enjoyment. The Bible is to be used, as a weapon of God against sin and sinners, to cut people to the heart and get people convicted and converted and to get Christians cleaned up. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." And the Bible says, "All scripture is given by inspiration of God, and is profitable..." (II Tim. 3:16). It is a profitable tool, this Word of God. It is to be used. It is the living Word, but it is supposed to bring forth fruit. It is a reaping machine.

And a reaping machine is not a thing for people to gather around and admire, while some attendant says, "I will preach you an expository sermon about the reaper: this big double wheel that turns around and around laying the cut grain down, is the real. This cutter that goes back and forth is the sickle. This arm that runs it is a piston rod. And then here is the big bull wheel, which provides the motive power. Here is one of the most intricate and beautiful things of all: the little knotted, the thing that binds the bundles and ties the knots." No! That is a wonderful thing—a reaping machine. But it is not a thing to be lectured about. It is to be used in reaping wheat. The Word of God is that way. And that is the danger about expository preaching, the danger of centering on the Word itself instead of using it to accomplish what God wants accomplished.

Suppose I have a wonderful fishing pole, a fine sinker and a nice float, but I do not have any hook on it. Preaching is not any good without hooks! No preacher ought ever to preach a sermon who does not expect to get some certain results. Whether he has converts come forward or not, whether he has those accepting Christ stand or not—whatever he does, no preacher ought ever to preach any sermon who does not expect to get something settled and done. Preaching is to get results. A sermon is no good without an application. A sermon is not any good without fervent exhortation. A sword is not any good without a point and an edge. A reaper is not any good without a sickle on it. And preaching is not any good without the Holy Spirit's power on it to bring a certain kind of results. So,

though expository preaching is good, there is a danger.

V. Topical Preaching, Using Many Scriptures, Often Best
I have heard some Bible institute teachers say that all preaching ought to be expository preaching.

1. Bible Preachers Did Topical Preaching.

Do you believe that is true? I hear somebody saying no, but can you prove it? Can you prove that all preaching ought not necessarily be expository preaching? Well, the way to answer that is to find out how the Bible preachers preached. Did Jesus always preach expository sermons? Was His Sermon on the Mount an exposition of one passage or did He bring an interpretation of passage after passage after passage from the Old Testament? How did Peter preach at Pentecost? He preached a topical sermon on the resurrection of Christ. Bible preachers generally were not expository preachers. The thought is not just to end up in the Word of God itself. But we are to go all through the Bible to get our armor. We ought to feel, "Here is a good club to handle this sinner with," and "Here is a good sword to stick in here," or "I'll sure burn him with this fire of the word of God." Go all through the Bible to get your armor. That is the way Bible preachers did.

2. Torrey's Revival Preaching Was Topical.

This is a remarkable thing: if you will study after Dr. R. A. Torrey in my judgment one of the sounded Bible teachers in America in his generation, if not the soundest, you will find that in his revival preaching he would usually preach on topics or themes. He proved every point by the Bible, you understand; but he would say, "Here is a thing I ought to get settled. I will go all through the Bible and get the Scriptures that settle it."

3. A Topical Sermon by the Author.

What is wrong, for example, with my preaching in my book, *The Ruin of a Christian*, on "The Seven-fold Sin of Those Who Do Not Win Souls"? I start first of all with the Great Commission. In it is given the plain command to go into all the world and preach the gospel to every creature. In Matthew the Scripture says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19, 20). Every Christian who is ever converted is to follow the command. And there are many such commands about soul winning.

The first sin of those who do not win souls is disobedience. But why should I have to stick to that verse? Why not use another verse showing that the second sin of those who do not win souls is lack of love? Jesus said in John 14:15, "If ye love me, keep my commandments," and in John 14:23, "If a man love me, he will keep my words." I add that to the first one to show that the first sin is disobedience. Somebody says, "Oh, yes I know I was disobedient, but my reason is..." No, your reason is that your heart is cold; you do not love Jesus enough.

Wait a minute, there is another reason you do not win souls. In Matthew 4:19 Jesus says, "Follow me, and I will make you fishers of men." The reason you are not a soul winner is because you are not following Jesus. He makes soul winners out of everybody who will follow Him. The fourth sin is not abiding in Christ, (Jno. 15:4, 5). The fifth sin is dishonesty in a sacred trust, (Rom. 1:14, Matt. 25:24-30). The sixth sin is the folly of a short-sighted fool, (Dan. 12:3, 4, Prov. 11:30). The seventh sin is spiritual manslaughter, (Ezek. 3:17, 18).

Do you see the point of what I am saying? There are perfectly good reasons for going through the whole Bible and getting your Scriptures. Get your armor ready, if need be, from all the Bible, but start with a theme, a theme that is a Bible theme. Then prove

every point by the Bible. A topical sermon is all right, just so you do not make it up out of your head, just so you get a theme that is a Bible theme and just so every point is a Bible point, proven by the Bible.

It is a pity that preachers make up so many points that have no relation to Scripture. It is a pity that there is so much, "I think this," and "I think that." One reason I wrote a book on the Christian home was that nearly every book written about the home is full of sentiment. They say, "You ought to have a happy home. All right, I will tell you what to do. Be sure to kiss your wife when you get home." Now, there is nothing wrong with kissing your wife when you come home, but the matter of having a happy home goes a lot deeper than that. What is wrong with that idea is that that is not what the Bible says about how to have a happy home. Somebody says, "I will tell you what to do if you are going to have a happy home."

If you are going to get mad, get mad only one at a time." Well, now that may sound nice, but that is not a Bible rule. That is not the way the Bible says to have a happy home. Somebody says, "I will tell you what you must do if you are going to have a happy home: Be sure to remember your wife's birthday and your anniversary. Women are sensitive about that." And you are not kidding there, either! It is all right to remember your wife's birthday, but there are more fundamental Bible reason and ways to have a happy home. So I said, "God help us, isn't there anybody who is willing to turn to the Word of God and find how to have a Christian home?"

VI. Holy Boldness Accompanies True Bible Preaching

I wonder if you are one of these people who get off and stew and steam and think and think up a sermon? Do not do it, brother. That is not the way you get sermons; you get sermons out of

the Bible. The Holy Spirit will help you to get them out of the Bible. "Preach the word." Preach what? "Preach the word"! Preach what? "Preach the WORD"! Maybe you did not understand me; tell me what you are to preach? (Answers from the audience: "Preach the word.") Now if you think I am fooling, you have not waked up this morning yet. If you do not see the importance of what I am saying, then you had surely better stop and listen. I do not care how nice your ideas are, they do not transform lives, they do not change hearts. Your ideas will not make a drunkard sober. Your ideas will not make a harlot pure. Your ideas will (Continued on Page 4)

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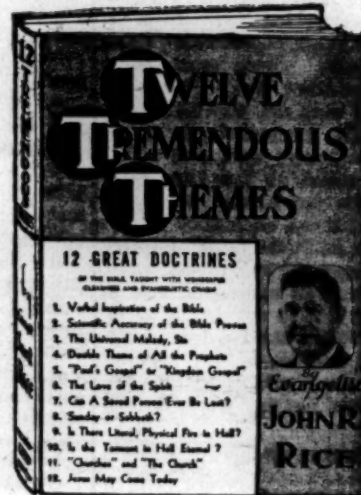
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A Lesson In Preaching

(Continued from Page 3)

not make an infidel into a believer. The Word of God will.

Do you know why a lot of preachers are timid? They ought to be timid. They have just made up something and they do not know whether it will stand. They are right; it probably will not. Do you know why some men can be as bold as lions? Because they can say, "I know I am God's prophet. I have met God in the secret place. He opened up the Word to me. On my knees in prayer and tears I found what God said. I found God's message to this people. I am going to give it if I die. If somebody does not like it, that is too bad for him. I am not going to change it!" There is a certain boldness that can come with preaching the Word.

If you want to see how the Lord told Jeremiah about this matter, look at Jeremiah 1:4-9: "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord, God! behold, I cannot speak: for I am a child." [I think God called me to preach before I was born. My mother gave me to God, and my father did. I think I never could have gotten away from it. But there must be something more than a call. There must be a divine anointing, too.] "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." [Notice what it says, "If you preach what I command you to preach, you do not have to be afraid of their faces."] "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."

Now, first of all, here is a direct statement of verbal, word-for-word inspiration — not just thought inspiration. God gave the very words of the Bible.

Here is another thing. If God calls you and sends you, then God is willing to give you His message. The Bible says, "Preach the word." The Word can be absorbed in you and mastered and learned and understood until the Spirit of God can put it into your mouth. And you do not have to be afraid of people's faces. You can be as bold as a lion then. "Preach the word."

We find the same kind of commission in Ezekiel 2:6, 7: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." "Preach the word!"

VII. Bible Preaching Must Include Preaching Against Sin

Now I come back to the text that I started with, and I think I ought to give a little more detailed help in this matter. In II Timothy 4:2 we read: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." "Reprove." The Word of God is not meant to pat people on the back. It has the tenderest promises, and the man of God ought to preach those. It tells of the most wonderful things—the glory of God that is reserved for those that love Him. We preachers ought to preach that. But that is not where people ought to start preaching. Where are we to start? "Reprove," then what? "Rebuke." But be tender about it and longsuffering and gentle about your reproof. You say that is a contradiction? No, it is not. I preach on Hell in every revival meeting. I suppose I weep more in that

sermon than in nearly any other. I tell you the truth, I am not glad people are going to Hell. I mourn about it. But I must preach it. "Reprove, rebuke!" Preach against sin. Maybe I ought to take more time about this matter of preaching on sin, but I will tell you what I want you to do. Take this book, *How to Have a Revival*, and find chapter nine on "Why Preach Against Sin." If you do not do anything else, I wish you would get this book and master that chapter. I know I wrote it, but it is a Bible message about preaching against sin. Listen to the Scripture in that sermon that I call to your mind, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1). Here is one: "Them that sin rebuke before all, that others also may fear," Paul said to Timothy in I Timothy 5:20. Here is another: "This witness is true. Wherefore rebuke them sharply, that they may be sound in faith" (Titus 1:13). Lost people are going to Hell, poor, undone lost people who do not have a good trimming down by a godly preacher who is not afraid of them. We need Bible preaching against sin.

There is more: "From the prophet even unto the priest every one dealt falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:13, 14). Preachers say, "Oh, I am afraid a revival will disturb my people." Somebody says, "I am afraid it will alienate some of my best givers." Listen to me! you will not have any real peace—you are just barely holding the pieces together now—you will not have any real peace until you have a real revival, based on a godly fear and real repentance. Preach against sin! "Reprove, rebuke, exhort with all longsuffering and doctrine." I will go into that a little more, but here I think I ought to give an example.

VIII. Sermon Illustrations

Sermons need illustrations to make them clear and impressing. I suggest this: Use divine illustrations, illustrations from the Bible, when you can; and then use illustrations of what you saw happen. First, you know that Bible illustrations are inspired and you know they are right. You know nobody made them up. They are true. Another thing, people are more or less familiar with them and ought to be more familiar. In the next place, other illustrations only bolster what you are saying, but every Bible illustration carries its own point, a divine, supernatural point, carries its own divine dynamite of power. It is the Word of God.

Personal illustrations have the advantage in that what you saw happen is going to be believed a lot better than what you read in a book. They have the added value that they are your own testimony. They are not hearsay and they have the power of personal blessing which you got out of it. Use your own personal experiences. But use the Bible stories and parables too. Bible illustrations have the divine punch.

I preached the other night on "Keep on Praying." Did you notice in one matter that I used five different cases from the Bible to show that God, when He seems to say no to your prayer, does not mean no? Please note them.

1. Jacob wrestled with the angel. The angel said, "Let me go" (Gen. 32:26). But he did not make Jacob let him go. He really did not want him to let him go until he blessed him.

2. Elijah the prophet said to Elisha, "I'm going down to Bethel and Jericho and then to Jordan, you stay here" (II Kings 2), but he did not want him to stay there. God did not want him to stay there.

3. A man came and knocked on a door and said, "Friend, lend me three loaves" (Luke 11:5). Then the man picturing God said, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Luke 11:7). But when he

stayed and pleaded he gave him all he wanted because of his importunity.

4. In Luke, chapter 18, we read about the unjust judge: "There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And then the Scripture says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

5. In Matthew 15:21-28 we read about the Syrophenician woman who came to Jesus about her daughter. Jesus said, "I didn't come to you Gentile dogs." But she answered, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." And Jesus said to her, "O woman, great is thy faith: be it unto thee even as thou wilt!"

I used five illustrations that nobody here can question, nobody will think they did not happen. And they carry their own weight and prove themselves. Do you see the point about that? Use Bible illustrations when you can. There is an added value. Sometimes your personal testimony can help. Sometimes the telling of something you know happened to somebody you know, will help. But let's do Bible preaching on Bible themes, prove every point by the Bible and, where possible, illustrate by the Bible.

IX. Textual Preaching: Finding the Sermon Outline in One Verse

Now would you like help on one or two examples of textual preaching? I turn to Psalms 126:6 first. This is very simple, but it has been so helpful when mentioned to others that I mention it to you. Do you want a good sermon on soul winning? Well, here it is in Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

1. A Textual Sermon Outline on Ps. 126:6

Now let's preach a sermon on that. The first point is: "Go"—"He that goeth forth." The main reason you do not win souls is because you do not work at it. That is the truth. Now you want to illustrate that with some other things in the Bible. What is the first thing in the Great Commission? "Go ye . . ." There it is again. Your main trouble is not that you do not preach enough gospel. Your trouble is that you do not get it to sinners. You preach to your own church members, don't you? All right then, go. More revivals fail for lack of promotion and work than for lack of preaching.

What is the second point? The second point is weeping—a broken heart in soul winning. The first point is go, and the second point is a broken heart. These are the divine essentials of soul winning. You cannot win souls without a broken heart and tears. God give us that!

I would go through and show how Paul wept and mention what he said in Acts, chapter 20, to the elders of Ephesus, "I am pure from the blood of all men . . . by the space of three years I ceased not to warn every one night and day with tears." I would show how Jesus wept over Jerusalem and how we are told in Hebrews 5:7 that "in the days of his flesh [in Gethsemane . . .] he . . . offered up prayers and supplications with strong crying and tears." You can illustrate the having of a broken heart from your own life and the lives of other men you know. That is the second point.

What is the third point? The seed is the Word of God. Let's see—I think we ought to turn to another Scripture that says the seed is the Word of God. Do you know any such Scripture as that? Yes, in the thirteenth chapter of Matthew is the parable of the sower in which the seed is pictured as the Word of God. And God really means it. I did not

make this up. Here it is right in the verse, isn't it? If you want to win souls, first, go; second, have a broken heart, and third, take the Word of God.

There are two other points that remain. The next one, the fourth one, is: he that goeth shall bring his sheaves. Don't you tell me, "I am doing the best I can." It is not my fault if nobody is saved. That is not true. If you do not come back with sheaves, you did not go with the Word of God, you did not go bearing precious sheaves, you did not go with a broken heart. That gets results. You get a crop if you go at it this way, the way the Bible says. You may not win as many as you would like. I never did win as many as I ought to; but, bless God, you can win some. The certainty of results!

Now there is another point. What is it? Ah, the soul winner's joy! That is a good climax when you are preaching on soul winning.

All right, don't you believe you have something there that nobody can gainsay? I have preached on that many times, and I wish you would. The part of it that is any account, the part that is important, is in the Bible, so it is not copyrighted. Everybody has a right to use it. The outline is not mine. I did not make it up. Then why wouldn't anybody want to preach that instead of some kind of smart-aleck, superficial outline, just because it has alliteration, because every word in the outline begins with S or P or something else? Understand, if you find it in the Bible and can add alliteration, all right. But alliteration is incidental compared with the importance of preaching Bible truth in a Bible way.

2. A Textual Sermon on Isa. 53:6

Turn to Isaiah 53. Here is a very simple sermon and one that is a little more orthodox in form. I mean that it has the proper number of points in it, three points.

Here in Isaiah 53:6 the Scripture says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Now let's outline that in three points and preach a textual sermon on "Sin and It's Remedy." We find the theme in the text. 1. First of all is the universal guilt of sin. "All we like sheep have gone astray." Everybody has gone astray. There is universal sin! The wonderful thing about this verse is that if you go in at the first "all" and come out at the last "all," you will be saved. You will see that in a little bit. Everybody sins.

I would turn to the third chapter of Romans and bear down and prove it by the Bible. I would turn to what Jesus said over in Matthew 19:17, "There is none good but one, that is, God." I would turn to where Solomon dedicated the temple and said, "There is no man which sinneth not" (II Chron. 6:36). I would turn to I John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Then I would turn to verse 10 of that same chapter which says, "If we say that we have not sinned, we make him a liar, and his word is not in us." Now prove it good while you are on it. Prove it by the Word, by the Word! A textual sermon: find your outline, the principal thought, in a verse. But then use many Scriptures to prove it and illustrate it. This first part is, all have sinned.

There is another illustration obvious in the verse. It is an illustration about sin: the dumbest, silliest animal in the world is a sheep. I am humiliated every time I think about the fact that God called me a sheep. It would not be bad to be called a cow. I am from a cow country—you can ride horseback after a cow; a sheep you must walk after. Only Mexicans will keep sheep, down in Texas, because you cannot ride horseback and take care of them. They are the dumbest things. They stink. They do not have any sense. But that is what you poor sinners are like. You are stubborn and dumb and thick-headed. You have gone into sin.

Now what is the second point in

this verse? "We have turned every one to his own way." Point two then, is the nature of sin; self-will. There is personal guilt. What is the nature of sin? First, there is the universality of sin. The second point is, you want your own selfish way. The selfish, willful nature of sin! What is wrong is not that a fellow slips up and accidentally gets drunk. What is wrong is that his old, wicked, rotten heart turns to sin on purpose. You want your own way. Do you see that point—the self-will of sin? What is the big letter in sin? It is I. Selfishness—the first syllable begins with S, the second begins with I, the third one begins with N. S-I-N. Now take the middle letter of that and what is it? It is I. Sin is really "I." It is, "I want my way." The prodigal son says, "Give me the portion of goods that falleth to me. I don't want anybody bossing me around. I am going to do as I please." That is sin, isn't it? That is back of all sin. Somebody says, "I stumble." No you did not stumble. That is like what I tell young people about love. It is all right to fall in love, but too many people climb in.

Now, here is the third point. First, universal sin. Second, the willful, selfish nature of sin. And now what is the last? It is point 3, the remedy for sin. "And the Lord hath laid on him the iniquity of us all."

And now in conclusion, let me make a suggestion. Do not be a dead stick in the pulpit. Put all your heart and personality in it. Use everything you have in preaching. Boldness? Sure. Tears? Yes. Laughter? Sure. Not frivolity, you understand. Of course you are to realize that it is a sacred, holy, fervent business. But use everything you have. If you can catch a fellow off guard to slit his throat, if you can make him laugh and throw back his head, all right. But the point is, get him. Be serious and fervent about it, but use everything you have. If you have a harp, use all the strings. Why shouldn't a preacher laugh and cry and sing? Stop and sing in the pulpit. Your voice may be cracked, but people are wonderfully charitable toward a preacher. They know you are preaching. If you were putting on a solo as a song, that would be different. But work it any way to get the Word out. Make it stick, keep people awake, make them get it. It is a good idea not just to lay things out and say, "Well, if you want it, come and get it." No, instead of that we are to say, "Open your mouth. Come on!" And choke it down them. Make them take it! Make them like it if you can, but make them remember it anyhow. The point is, use everything.

I wish I knew better how to teach you to preach!

Prayer: God, stick in our hearts some things to help this morning. Make this crowd real Bible preachers, dear Lord. Do not make them like me or like somebody else, particularly, except that they be earnest and honest and use and believe and preach the Word with boldness. In Jesus name we ask it. Amen.

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Home, Sweet Home

(Continued from Page 1)

untary or involuntary vagrancy. The genesis of vagrancy; it is a big question to answer in one sermon, but I am going to say something about that later.

One-tenth of them have lost their parents; one-half have lost either father or mother, and sixty-five per cent are from homes where the parents have been divorced.

Broken homes and broken lives seem to go hand in hand. They are inseparably connected.

Idleness, Bad Training

Many times sons and daughters are brought up in idleness, unrestrained in the expenditure of their money, rapidly acquiring extravagant habits; they figure in escapades that scandalize society, indulge in fast horses, gambling, men and women, and the diversions of the idle, racing, lust and passions, and at last they go to a premature grave and are remembered only for the dissolute lives they led.

The women are silly, frivolous, extravagant; they have thrown to the winds all modesty, prudence, religion and the virtues that are so attractive in women, and have allowed themselves to be flattered, cajoled and bamboozled by a lot of jilted jays with cracked characters, and they turn their homes into a third-rate gambling den and booze joint.

They have vaudeville in their homes; they indulge in gambling, and the average society woman today is more familiar with the names of fancy wines and champagnes than she is with classic literature or the Word of God.

The prettiest picture that God has ever painted or the world ever looked at is a father and a mother who love Jesus Christ, and they take hold of the hand of their oldest child, and the next oldest child, and the next child, down the line to the youngest, and the whole family go shouting and singing into glory.

The blackest picture the world may see, is to see a father and mother without Christ, and, locking arms, taking hold of the hands of the oldest child and the next, and the next, and on down to the youngest, and see that whole family going on to Hell.

And I want to tell you in Omaha, you have got so many such cases so close to Hell you can smell the sulphur fumes.

Women Make the Homes

When Napoleon Bonaparte was asked: "What do you regard as the greatest need of France?" he replied, "Mothers, mothers, mothers!"

You women can make a Hell of a home or a Heaven of a home.

Don't turn your old galling gun tongues loose and rip everybody up and rip your husbands up and send them out of their homes.

If I were going to investigate your piety I would ask the girl who works for you. If I were going to find out what kind of a business man you are I would ask the clerks who stand behind your counter. I wouldn't go to the preacher. No.

This talk about the land of the free is discounted when the children look like a rummage sale in a second hand store—with uncombed hair, ripped pants, buttons off, stockings hanging down. It doesn't take the wisdom of truth to see that mother is too busy with her social duties, clubs, etc., to pay much attention to the kids.

Henry W. Grady—whose life was too short—when he was a young man, left the South and went to New York. In walking down the street one day he noticed crepe on a door four doors away. He asked the landlady if someone had died.

She said, "Oh, yes. I heard there was a woman over there sick, and I guess she's dead."

"Haven't you been over to see her?"

"No. I am too busy."

"Had she any children?"

"Yes, four or five."

"When is the funeral?"

"This afternoon."

"Are you going?"

"No."

Not Too Busy in South

Henry walked away and said:

"This is no place for Henry W. Grady. I am going down South where, when the neighbors take sick, we are not too busy to go and see them and comfort them, and when they die, we are not so busy that we can't carry a few flowers. The least we can do is to see if we can't help them bear their burdens and stand by them."

And he left the north and went South and became the brilliant editor of the *Atlanta Constitution*. Men swear by his editorials in the South. One of the most beautiful things in the English language is his "The Cavalier Among the Roundheads." His editorials in the *Atlanta Constitution* were gems. And whenever you go to Atlanta, her citizens will take you to Piedmont square and say, "Look at that statue." And you say, "Who is it?" And they will answer, "That is our Henry." "Henry who?" "Henry W. Grady."

Did you ever hear how our Henry disappeared from home for three days? Well, he found himself drifting away from God that his old mother had taught him, and he packed his grip and bought a ticket and went into the country—miles and miles into the country in the wilderness of Georgia—where his mother lived and he was born. She had refused to leave her old homestead and live in his big house with her brilliant son in Atlanta.

Mother Brought Him Back

He went to the farm and on past the pump, and into the kitchen, and when he said, "Mother, I am drifting away from God," she came back and she took his grip up the stairway into his old room and she baked him some corn pone and fried him some hog jowl, made him hominy and mothered and kissed him like he was a boy, and she took him on her lap and she hugged and kissed him like he was a boy, and when it was time to go to bed, she went upstairs with him and she tucked him in and kissed him goodnight.

She did that for three days, and when he returned to old Atlanta, he came back with Jesus Christ, and he has never lost Him since, from that day to this day.

Henry Grady went to Washington and he stood on Pennsylvania Avenue and looked up at the hill where the capitol stands, and he said, "That is the capitol of my nation, the capitol where my laws are made," and the tears rolled down his cheeks. Later when he went back to Atlanta, to his home in the southland, he wrote an editorial in the *Atlanta Constitution*, in which he said:

"I was wrong when I said that was the capitol of our nation; the capitol of our nation is where the children are taught to love God, whether it be a palace or a log hut. And what this nation needs is more Christian homes."

Believes in Blood

I believe in blood; I believe in good blood, bad blood, honest blood, and thieving blood; heroic blood, and cowardly blood; in virtuous blood, licentious blood, in drinking blood and sober blood.

The lips of the Hapsburg tell of licentiousness. Those of the Stuart tell of cruelty, bigotry and sensuality, from Mary, Queen of Scots, down to Charles I and II, James I, who showed the world what your fool of a Scotsman can be when he is a fool—down to King James II. Scotch blood stands for stubbornness. They are full of stick-to-it-iveness. I know—Mrs. Sunday is full-blooded Scotch!

English blood speaks of reverence for the English. That is shown by the fact that England spent fifty million dollars recently to put a crown on King George's block.

Danish blood tells of love of the sea. Welsh blood tells of religious fervor and zeal for God. Jew blood tells of love of money, from the days of Abraham down until now.

The mother of Nero was an old murderess, and it is no wonder that he fiddled while Rome burned. The mother of Patrick Henry was eloquent, and that is the reason why every schoolboy and girl knows "Give me liberty or give me death." Philip Cold-

ridge's mother taught to him biblical stories from the old Dutch tile of the fireplace.

Home Example Needed

In the home, authority is needed today more than at any time in the history of this nation. I have met upon the arena of the conflict every form of man and beast imaginable to meet, and I am convinced tonight that neither law nor gospel can make a nation without home authority and home example. Those two things are needed.

The boy who has a wholesome home and surroundings and a judicious control included does not often find his way into the reformatory. And that parent who is afraid to correct his child may be compelled to see the state correct him in some state institution. You may see him yanked from your arms because you are derelict in your duty.

Anarchy is not born in the anarchistic riots of the Haymarket; it is kindled in the home. What the child is in the home, he will be in the streets and in public.

Hear me! Forty-six million farmers in this country are being taught how to take care of the hog, what slop to feed him, how to feed him, how to add a few extra pounds to his flesh and an extra curl to his tail. And we have got in this country twenty-three universities that have a department for the study of the American hog, and only one has a department for the study of the American boy, and that is Clark University of Worcester, Massachusetts.

Think More of Hogs Than Boys

In other words, we think more of slopping and feeding the hog than of feeding and training the boy and keeping him out of Hell. We are going daffy over money; we are commercially crazy.

If a boy will not obey his father and mother, he will not obey the social and moral law. If he won't obey you in your home, it is out of such that anarchists, nihilists, bomb-throwers and cut-throats are had.

One of the danger signs of our times is the curse of an idle mother. Many a woman never darns a stocking, never puts a piece of hemstitching on a handkerchief, never puts any lace or insertion on a thing. They manage to drag their carcasses around, and if they go out, it is to some entertainment, lunch, or out to some opera, and out to some fashionable dressmaker, or some fashionable milliner; that eternal routine of bridge whist, dressmakers, milliners—they beat that little path.

They never go out to help the poor; they never try to do anything in the homes of squalor or want; they never try to bridge the chasm, and meet the fellow with the dinner bucket.

If he goes to church, he thinks they are too stuck up, great big stiff, and he tells them to go plumb to —

And if you die and they keep it out of the newspapers, no one will miss you. Not even your husband, only when he gets your millinery bill shoved under his nose.

Neglect Their Homes

This is the God's truth, and you know it.

There are lots of women who are absolutely useless. The most good-for-nothing woman in God's world is some society woman who cares nothing for anything but society, frappe and fine clothes.

I tell you what is the matter with you mothers. You are neglecting your home for the lodge, for your clubs, for your literatures and your societies. You ought to fit yourselves to be the intellectual companions of your children instead of letting the saloon get them. You should spend more time with your children.

The learning of the school and college will soon fade out of the minds of a girl and boy, but what they learn at your knee will stick when all else is gone.

There are few things I think more important than conversation. Think of the good we can do in our homes or the pain we can give with our tongues.

Loving conversation is a great panacea many a time. In many a home there is none. There is no regretful good-by when the children go to school, no affectionate

The Only Begotten

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one, that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me."—John 5:39, 45, 46.

And Abraham, talking to the rich man in Hell, said: "They have Moses and the prophets; let them hear them" (Luke 16:29).

Foolish are we if we forget that the Old Testament and the New Testament alike tell of Jesus. Of the whole inerrant Word of God truly it can be said that Christ, the Glory of God, "(doth) lighten it, and the Lamb is the light thereof." Verily the Old Testament conceals Christ and the New Testament reveals Christ. Just as the Old Testament infolds Christ, the New Testament unfolds Christ. The Old Testament promises Christ, the New Testament presents Christ. The Old Testament pictures Christ, the New Testament produces Christ. The Old Testament prophesies Christ, the New Testament proclaims Christ. The Old Testament localizes Christ, the New Testament universalizes Christ. The Old Testament symbolizes Christ, the New Testament sacrifices Christ. The Old Testament is law which Christ fulfilled, the New Testament is love, which Christ exhibited. The name of Jesus, the Supreme Personality, the center of a world's desire, is on every page—in expression, or symbol, or prophecy, or psalm, or proverb. Through the Bible, the Name of Jesus runs like a line of glimmering light. The thought of Jesus, literature's loftiest ideal and philosophy's highest personality and criticism's supremest problem and theology's fundamental doctrine and spirituality's cardinal necessity, threads the great Book as a crystal river winds its way through a continent.

All the Bible's analogies, all the Bible's types, all the Bible's pictures, all the Bible's truths, are so related to Christ that Christ alone explains them. And the explanation is filled with such perfection of harmony in every detail—the relationship between them and our Lord Jesus is so strikingly self-evident—that any discussion of it would be useless. No one ought to have to argue to get folk to see that the diversified and systematic sacrifices of the Jews, the significant shadows of redemptive entity still ahead, the adumbrations of a substance yet to come, were elemental, preparatory, rudimentary, introductory—and pointed to Christ, the propellant Center to which the faith of mankind, before and since, gravitated. The promises to fallen man in Eden and the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps and the light that burns in prophecy mean Christ. Jesus is the vital substance that gives meaning to the Bible's genealogies, meaning to its histories, meaning to its chronologies. Take Jesus out of the Bible and it would be like taking calcium out of lime, carbon out of diamonds, truth out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics. For the Jesus of prophecy is the secret of its unity, its strength, its beauty. And all the prophecies read, since Jesus came, more like history than prophecy—more like a description of events already done than a declaration of events yet to be.

Now think of the Only Begotten of the Father—

III. Presented

Isaiah, the evangelist of the Old Testament, in whose preaching was the growl of the Assyrian wolf, wrote:

"Therefore the Lord him-

greeting when they come home, no fireside chats—meals are eaten in silence. The old man never speaks except when he growls and wants some one to pass him more grub; for all practical purposes it might as well be a deaf and dumb asylum.

Scolding in Home

Then there is the scolding in the home and the "don't, don't, don't." And of all the devil-inspired sentences, this is the limit, "A

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self shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Thus did the Prophet tell how He would be presented to the world as the unspeakable Gift of God's love. The Incarnate Son of God entered into a body of flesh that He might render to God adequate penance and sorrow for the sins of men, that He might adequately compensate God's government by an equivalent to man's offense and offer mercy abundantly in consistency with divine integrity.

Born in a barn amid cattle was He—and at a time when religion and idolatry were not only lovers but affectionate bedfellows. He who is called the desire of all nations was born when "the scepter was frozen with the tyranny of impeached civilizations." Born in a little town which has been called "a weed patch by Roman highways" while Athens, the intellectual center of the world, was drunk with the wine of skepticism, His birth was not marked by clocks and calendars. Jesus, in Whom was life, and that life the light of men, was of the Virgin born when old Persia had on her brow a funeral wreath—born when old sleepy Egypt was on the way to becoming a shabby sexton of splendid tombs. This compassionate Christ, who, grown to manhood, wept over Jerusalem, was born when the Coliseum, stained with human blood, "typed the cruelty of the heart of the Roman Empire"—an empire believing itself to be invulnerably bulwarked in every part.

This virgin-born Christ, His entrance into the realm of human flesh by a virgin's womb being the seal of the Father's approval affixed to the claims Jesus made as the Only Begotten of the Father, was presented as God's will, God's thought, God's purpose swathed in mortality—His every nerve divine handwriting, His every bone divine scripture, His every muscle a pulley divinely swung, His every breath divine whisper, His every heartbeat divine pulsation, His every cry divine wooing.

In view of the truth that Jesus was Head of the human race and responsible for its creation, is it not most difficult to understand how any person can deny His miraculous conception? Was it not a necessity and His own desire to be conceived, to be born, to pass through the stages of human growth? Was not the virgin birth the most natural and most sacred way to enter the world? Know men not that the natural procreative force of mankind produces new persons, but not so in the case of Jesus? Know ye not, ye scholars, ye doubting physicians, that no new person came into existence with His conception and birth? Know ye not, ye readers of the Scriptures, that He was already existing as the Son of God when He entered into the experience of mankind? Know ye not that this Christ who was ages older than His mother, was, in His Incarnation, embodied in human flesh, demonstrated in human life, exemplified in human action, crystallized in human form? Know ye not, ye who have heard much preaching, that the Only Begotten of the Father, given in grace for our redemption, linked His deity with our humanity (apart from sin) and was thus God and man in one adorable Person?

Now give thought, please, to the Only Begotten of the Father in—

IV. Pain

"A man of sorrows and acquainted with grief," He said on one occasion, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38)—a sorrow far beyond Paul's "great heaviness and continual sorrow" of heart. Behold, and see if there be any pain like unto His pain—pain where-with the Lord afflicted Him in the day of His fierce anger, when sin was ordered to execution in the Person of the Only Begotten of the Father.

Paul was His because He was "not of the world," yet was "sent into the world"—the world uncongenial and hostile—sent from an assembly seraphic to an assembly diabolic, from the songs of an-

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gels to the hoots of mobs, from the hallelujahs around God's throne to the Hell-brewed hissing of Satanic assault in the wilderness, from the worshipping hails of Heaven to the killing nails of earth, from the throngs that acclaimed Him worthy of praise and honor and worship to the groups which found Him deserving of death.

Pain was His because of the misunderstandings all along the way—misunderstandings which sharpened the thorns of His only earthly crown as those nearest and dearest misconstrued Him.

In pain was He—pain of soul—because men were unresponsive to the magnanimity of His nature—because men were blind to the beauty of His character—because they were deaf to the significance of His teaching—because they were ungrateful in the presence of His ministries of mercy—because he saw behind the loveliest scenes of village and city and countryside the hearts of people smitten with sin, burdened with care, wrung with anguish. In pain often was He—because of men's lack of faith. Pained with the abuses of men. Pained by the agony of Gethsemane. Pained by the fists of men that beat Him. Pained by the fingers that pulled out His beard. Pained by the scourge that seamed His quivering flesh to the bone. Pained by the thorns that punctured His brow. Pained by the palms that slapped Him. Pained by the nails that pinioned Him to the cross. Pained by the pangs of thirst. Pained by the sorrows of His soul. Pained by the tortures of Calvary. Traveling the painful road from Edom with dyed garments, from Bozrah florid in His apparel, traveling in the greatness of His strength, He re-trod the way of man's retreat, opened the way to the tree of life, liquidated the bond of inexorable law, sheathed the sword of justice behind the blood-drenched Mercy Seat. Pained when He made His sinless soul an offering for our sins. Pained when He was "made a curse for us." Pained when He who knew no sin was made sin in our behalf that we might become the righteousness of God in Him.

"O the cruel pain He bore.
When the crown of thorns
he wore."

In pain was He because of the hostile forces that allied themselves against Him—hostile forces of hate deployed from the Sanhedrin, detailed from the standing army, the vagabonds of the streets joining men from Caesarean palaces in venting their spite against Him. Was not Bethlehem, place of His birth, against Him? And Nazareth—place of his toil? And Capernaum—place of His miraculous healing? And Jerusalem—with evil girt with diadem inside her walls? And Galilee where His ministries were as rains in drouth-smitten lands? Yes, all these. And, besides, the courts. Moreover, the army. And Rome, too, and the world also. And all Hell.

"Though he were a Son, yet
learned he obedience by the
things which he suffered."—
Heb. 5:8.

In life, His enemies, setting their pickets to watch Him, hounded His every step. They saw into which house He went—and when He came out. They watched what He ate—and how much. They saw what He drank—and how much. They knew with whom He stayed—and how long. They heard what He said—and lied about the intent thereof.

At last the most dreadfully painful suffering of all came—at Calvary, where all the furies of Hell and all the hatreds of earth joined their wicked hearts and murderous hands in unholy alliance to do Him to death. There by His pain of body and pain of soul culminating in awful death, He purchased our redemption—purchased us who believe off the slave market so that we can never be put up for sale again. Coming from a throne to a footstool, from the top of glory to the bottom of humiliation, He let wicked men thrust the lances of pain through His vitals for us—for us, Hell-deserving sinners all. As someone

has said, though I may somewhat take-from or somewhat add to his words:

He came and wrapped Himself in all the agonies which we deserve for our misdoings. He stood at the point where all earthly and infernal hostilities charged on Him at once with keen sabers—our SUBSTITUTE. When did ever attorney endure so much for a pauper client? When did ever physician suffer so much for patient in the lazaretto? When did mother ever suffer so much to bring a child into the world? When did any suffering ever equal the pain of soul and the pain of body which Christ suffered for us—for you—for me? The thunderbolts struck Him from above, hurricane after hurricane of pain, cyclone after cyclone of pain, when, all the worlds witnessing, He paid the price, the bitter price, the transcendent price, the awful price, the glorious price, the infinite price, the eternal price that sets us free.

Knowing that He died a spiritual death as well as a physical death, founding our joy in the deep bitterness of His own soul, we say—

See, from His hands, His head,
His feet,

Sorrow and love flow mingled down!

Did e'er such love and sorrow meet,

Or thorns compose so rich a crown?

And we, saved from wrath through Him, recall that in love—
Out from the realm of the
the glory light

Into the far-away land of night,

Out from the bliss of worshipful song

Into the pain of hatred and wrong,

Out from the holy rapture above

Into the grief of rejected love,

Out from the life at the Father's side

Into the death of the crucified,

Out of high honor and into shame

The Master willingly, gladly came.

And now give thought to the Only Begotten of the Father as One—

V. Placed

"He was buried." The body of Him who, before He was made flesh, placed the pillars of the earth in their sockets, was placed in the grave. The body of Him who, before He "was made of a woman," placed the whirling worlds in their places, was placed in the tomb where, for the first time in thirty-three years, the cruel world left Him alone. And, let us ask, who were present at the placement in the tomb of the body marred and scarred with the stigmata of the cross? Joseph of Arimathea, a rich man, who owned the tomb. He it was who asked Governor Pilate for the body. He it was who took the body, not a bone of it broken, and washed the dirt and spit and blood and dust therefrom. Then, in the presence of Nicodemus (the same who came to Jesus by night), in the presence of women, the body was wrapped in clean linen and perfumes, and placed in the tomb which the Roman Government sealed—afraid that the disciples would come and steal the body and play resurrection. A regiment of soldiers from the Tower of Antonia was detailed to guard that mausoleum. At the door of that tomb a fight took place which decided the question for all graveyards and cemeteries. Sword of lightning against sword of steel. Angel of God against military. God against Rome.

But He was not placed there permanently. "Up from the grave He arose." He shattered His tomb so that it can never be rebuilt. All the trowels and masonry of earth cannot mend it. Forever and forever it is a broken tomb. The King of Terror must go down before the King of Grace. For Jesus, "the Ancient of days," "cut off in the midst of His days," resumed His power, recovered His challenged rights, regained His waning influence, reasserted His sacred grandeur, sent down the ages the blest assurance that He who was born

in denial of the laws of life was raised from the dead in defiance of the laws of death.

Think now of the Only Begotten of the Father as the One—

VI. Preached

"Preached unto the Gentiles."

Yes. And "believed on in the world."

Preached—by men with hearts on fire and tongues aflame.

Preached—by apostles daring dungeons and defying the oppressors of the truth.

Preached—by men who preferred the duty they owed to God to any danger that might come from men.

Preached—with rattle of chain and creak of torture rack.

Preached—with fervor by loving hearts, though the fires of the stake threatened.

Preached—with love, though scourging whips were ready for the using.

Preached—with faithfulness, though rotten eggs and dead cats, on occasions, were thrown.

Preached—though the preachers were hissed at, laughed at, maltreated at whipping posts, and made to rot in sunless dungeons, dark and dank and deadly.

Preached—from behind prison bars.

Preached—from the midst of martyr's flames.

Preached—from the blood-stained sands of murderous arenas.

Preached—before kings and rulers.

Preached—"from Greenland's icy mountains to India's coral strand."

Preached—where the Eskimos feed on putrid blubber amid the ice floes of the North.

Preached—where Chinamen feed on rats in Hong-kong.

Preached—where cannibals drink human blood out of human skulls.

Preached—where African Hottentots wear no clothes and know no shame.

Preached—where Indian worshippers of turtles burn wives on their husbands' funeral pile.

Preached—where savages utter their wild war whoops.

Preached—where Chinese opium sots make of themselves beasts of the lowest type.

Preached—where Korean demon worshippers make the night hideous with their cries.

Preached—where Confucian scholars grope in the dark.

Preached—where Mohammedan fanatics call from their towers to prayer.

Preached—where assemble the poor to whom a crust is a feast.

Preached—where meet the rich, oft poor in spiritual wealth.

Preached—where the streets of Sodom are filled with riotous throngs.

Preached—where many are content with the religion of the organ and the aisle.

Preached in the first century—Judaism declined.

Preached in the third, fourth and fifth centuries—and pagan philosophy was conquered.

Preached in the seventeenth century—and French skepticism was conquered.

Preached in the eighteenth century—and English deism met defeat.

Preached in the nineteenth century—and the tides of materialism—materialism which would reduce the supernatural to ignorance—will not rise so high.

Preached in Virginia—and John Albert Broadus, yielding his will to Christ at sixteen, stays on double duty as preacher and educator all his days, and sings with his last whispered breath, "Jesus, Lover of my soul."

Preached in Puerto Rico—and, as we are told, a policeman, Delino Muler, is saved, and then becomes an evangelist with his tongue catching fire from a heart that burned fervently.

Preached in British America—and Benjamin Cameron, the Indian, who in his savage days had shot and had eaten his own wife, as Villiers tells us, is born again—and goes forth to greet every stranger with the question: "Are you a Christian? Do you love my Saviour? Will you give me your hand if you do?"

Preached in New Guinea—and Rustoka, himself born a heathen, by faith sees Christ's wounded hands and feet, repents and believes and is saved. Then he writes to the London Missionary Society, even as we read in "Hurry Call," regarding the cannibals who had murdered Chalmers: "I ask of you a great privilege—permit me to go to the place where he was killed, and tell his murderers about the love of God in Christ."

Preached in the Philippines where many, knowing not the liberating truth of Christ, are in bondage to relics and friars—and Si Loy becomes a Baptist deacon who cries out, when mobbed and beaten, "I can not strike back;

for there is a great love in my heart."

Preached in Japan where there are agile seekers for the world's trade and military powers that seek world-domination—and some have solemnly sworn to devote their entire time and talents to Christ's cause.

Preached in China where millions were slaves of a long and drowsy past—and many turn their eyes from the tombs of their ancestors and their gods to the cross and to the Christ of that cross.

Preached in Africa where Livingstone held out emaciated hands toward Christ, where Burns and Camphor made themselves meet for the fellowship of martyrs—and over that African highway, marked by the tombstones of martyr missionaries, Ethiopia stumbles with outstretched hands toward God.

Preached in India with its millions of gods and dire poverty—and Krishua Pal, a carpenter, became Carey's first Hindu convert who—later—wrote a hymn in which are the words:

"O thou, my soul, forget no more

The Friend who all thy sorrows bore."

Preached in Mexico where multitudes of dark-faced people, held back by centuries of illiteracy, and clouded by agelong superstitions, came to know the sweetness of the words of the Christ: "He that followeth me shall not walk in darkness, but shall have the light of life."

Preached in lanes, in alleys, in country sides, in mines, in villages, in cities—and many have come out of their bondage, their sorrow, their night, into Christ's freedom, Christ's gladness, Christ's light—"out of the depths of ruin untold, into the peace of Christ's sheltering fold." But why say more? All the words of all languages, most skillfully combined and most eloquently spoken, can express only a meager measure of the wonder contained in the words, "Preached unto the Gentiles."

But now, in conclusion, let us give thought to the Only Begotten of the Father as—

VII. Pre-eminent

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:18.

"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."—John 3:31.

"Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:5). Pre-eminent in pre-incarnate glory—this Christ. Pre-eminent in creative power—this Christ. Pre-eminent in redemption—showing how His infinite holiness could be reconciled to embrace the unclean—this Christ! Pre-eminent as the revealer of God—this Christ—expressing the soul of God with entire precision and finality. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). "God was in Christ." "God manifest in the flesh" was Jesus. And let us never forget that without Christ, the revealer of God, as Saviour and Lord, man is a failure, the world is a carcass, and eternity is a vast horror.

Phenomenally pre-eminent this Christ is all things—by the purpose and will and power of God. You can match every good man the world has ever known with one or more equally as great or good. Homer of the Greeks was great, reaching from pole to pole with the wings of his poetic fancy. But you can match him with Virgil who wielded a pen that ploughed its way as far as Homer's wings of fancy could fly. Demosthenes, the silver-tongued orator of Greece, finds his equal in Cicero, the Roman. Edmund Burke whose impeachment speech withered all the flowers of hope in Warren Hastings' garden is equaled or surpassed by Henry Grady who, at the New England banquet, reminded people of an animated aurora with all the variations of a luminous sunset, and by William Jennings Bryan whose words were flights of golden arrows. Dante, whose ears heard Hell's infernal drums roll the eternal bass in Hell's uproar, beating time to the ceaseless groans of the lost, in the

hot breath of Hell's inferno, runs not one step ahead of Milton, the blind Baptist bard, whose ears were attuned to the hallelujah choruses of Heaven. Shakespeare, from whose pen words dropped like golden pollen from the stems of shaken lilies, has his place disputed by Bacon, one of the greatest intellects of centuries. Tennyson, with his "Crossing the Bar," has a high pedestal. But, along beside him is Longfellow with his "Psalm of Life." Scotland lifts up her voice in praise to Walter Scott, whose pen was a Niagara of power. But in the same breath they praise with as great joy and honor Robert Burns whose pen seemed to be a golden cage from which choruses of nightingales and sobbing angels were imprisoned and let loose.

Among preachers, Wesley whose prescription for good health was a little more work, stands in equal splendor with Whitefield and Jonathan Edwards who threw revival fires that burned out the dross of nations. Spurgeon was great. And Carroll, the theological juggernaut. But so also was Henry Ward Beecher who let all the bells in his belfry ring for God. So was Broadus whom God kept on double duty as teacher and preacher for half a century. Alexander conquers the world. But so does Caesar. Napoleon was a great general. But he is defeated at Waterloo by Wellington. You may put side by side—Plato and Socrates, Peter and Paul, Savonarola and Chrysostom, Luther and Wycliffe, Cromwell and Pitt, Lincoln and Lee, Beethoven and Mendelssohn, Angelo and Millet, Molly Pitcher and Grace Darling, Florence Nightingale and Ann Hasseltine, Rogers and Cobb, John Guogh and Sam Jones, Lindberg and Wiley Post, Frances Willard and Henrietta Hall Shook. There is no name so great in the history of the world that it may not be equaled by another.

But when we mention Jesus, there is no one to stand beside Him. He stands alone—august, unique, supreme. He is forever the great unlike. His Name is above every name and with Him no mortal can compare among the sons of men. Charles Lamb was right who said: "If all the illustrious men were gathered together and Shakespeare should enter their shining company, they would all rise to do him honor. But, if Jesus Christ should come, we would all kneel to WORSHIP Him."

"Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:6-11.

With these words on our tongues, with these and many other thoughts in our minds, let me ask how large a place you have given to this wonderful Christ in your own life. He died for you; do you live for Him? Love brought Jesus from the right hand of the eternal Father—love for us in the grips of the fell disease of sin, and took Him to the cross to pay the price for our redemption. Christ (Continued on Page 7)

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ENDS**

JAN. 15

See Article on Page 7

PUTS SWORD OF THE LORD "NEXT TO MY BIBLE"

By GRACE JEAN RICE

The most important thing for a Christian, probably, is study of the Word of God and prayer. Other Christian reading is good, too, and we believe the sermons and Bible studies in THE SWORD OF THE LORD are valuable help to any Christian who reads them. We were pleased to hear from K. G. in Dayton, Ohio, who ended a letter by saying, "Now a word for THE SWORD OF THE LORD. I think it is the most inspirational, uplifting Christian magazine in America. I put it next to my Bible."

We believe that is a fitting place for the paper, and trust other readers will find it the same blessing.

"I can't possibly do without THE SWORD OF THE LORD any longer," writes Mrs. M. S. of Inman, S. C. "I can't begin to tell you how much I enjoy reading the good old-fashioned, soul-stirring sermons on sin and Christian living that are published in the paper."

In Springville, Mississippi, Mrs. C. W. writes, "I wish it were possible for me to subscribe for all my neighbors, because it is such a good paper and I receive so many blessings from reading it. Just as soon as I finish it I always let everyone that will read it. My son-in-law started getting my paper to read, and now he has subscribed for it and says he doesn't see how he could do without it."

Have you thought of subscribing to THE SWORD OF THE LORD for your minister? That is what Mrs. R. E. G. of Pipestone, Minn., did, and she writes us the results. "I certainly enjoy every issue of your wonderful paper. I sent a subscription to our minister and he told me last night that he gets more spiritual food from it than any other paper he receives. It is wonderful and I couldn't get along without it."

Have you a friend who is a shut-in or an invalid? A subscription to a Christian paper like THE SWORD OF THE LORD is a special sort of gift, in that case. Two such readers wrote us recently: "I am a shut-in and have been for three years, therefore I don't get to go to church, but THE

SWORD OF THE LORD is just like bringing the church to me." (R. G. Jr., Somerville, Tenn.). And Miss D. B. of LaGrange, Georgia: "I am a shut-in and can't go to church. So I can't put in words just how much I do enjoy reading your paper. Believe me, it is a blessing to read it." What a simple, inexpensive way to bring joy and fellowship to one who must spend much time alone and indoors! THE SWORD OF THE LORD is an extra special treat to sick or invalid loved ones!

From the Philippine Islands

Another comment comes from Imus, Cavite, in the Philippine Islands. "Just to express my utmost satisfaction for every issue of the blessed SWORD OF THE LORD, within the whole year subscription. I have loved it too much that it seems I could not stay without it. Friends of mine have learned to appreciate it heartily, too, and now I am very glad two of them will be your regular subscribers also."

From Missionaries in West Africa

From Missionaries Rev. M. A. Aukland and Mrs. Maude R. Aukland, of the West Africa Mission Band, comes the following enthusiastic letter:

"My dear Dr. Rice:

"Thank you for sending THE SWORD OF THE LORD each week, and also two consignments of the tract, 'What Must I Do to Be Saved?' Please feel how very much we have been helped by THE SWORD OF THE LORD."

"We wish you could see us sitting up in bed, under our mosquito nets for protection, reading aloud the paper as it arrives. This has been a great help to us as we trek on evangelistic campaigns through the bush. The Lord has been giving much blessing in the salvation of souls. At one place people made decisions at every meeting held over two weeks. There must have been at least two hundred who decided on a very hard appeal to surrender all to accept the Lord Jesus Christ as Saviour during this preaching mission."

"Then please feel how grateful we are for the booklets. Many

have said how much they have been helped by this. We make each recipient promise to read it through three times as a condition to receiving one free.

"We are independent evangelists, working among primitive people, and look to the Lord only to supply needs. We believe you were led to send both THE SWORD OF THE LORD and tracts to us in answer to prayer."

H. Andrew Ackland
Yaba Lagos, Nigeria

What Will I Do?

Maybe you'd like to know just what the readers of THE SWORD OF THE LORD like about it. Here are some letters that give an idea of what THE SWORD OF THE LORD does in the homes of readers.

"This little paper has been a very great help to me ever since I began taking it. It surely does stir one up so that we don't get complacent, indifferent, so 'that strangers may not steal our strength, in a way that we know not.' I would not want to do without it now." (Boston, Mass.).

"Enclosed please find \$1.00. This paper has added much spiritual knowledge in our home and has helped to add more zeal in service for the Lord" (Iola, Kansas).

"I have been a reader of your paper, THE SWORD OF THE LORD, for four years and I want to say it is the best paper I get. The great sermons in it are food for any hungry soul" (Hazelwood, N. C.).

"I want to renew my subscription for THE SWORD OF THE LORD. It is a real blessing to me, and I would not do without it. Its messages stir the heart." (Elkhart, Indiana).

"The paper has been handed me by a friend. I find it so helpful and full of soul food — just what we need in these days to keep us built up in the faith" (Brown City, Michigan).

"I certainly enjoy reading and meditating on the good sermons that it contains. They really give strength and faith in our Lord and get one closer to Him" (Rising City, Nebraska).

Don't let your friends miss these blessings! Subscribe for loved ones, pastor, shut-ins. Do it now! Remember, the special \$1.00 for 8 months offer ends January 15!

Send subscriptions today to Sword of the Lord, 214 W. Wesley St., Wheaton, Illinois.

as those won through the Sword of the Lord Publishers, directly and indirectly. I had rather sweep floors and fire the furnace and run errands for the Lord in a Christian work like this than to be in secular work which never wins a soul to Jesus Christ.

Here is room for great Christian happiness and growth. To work all day, week after week, and never hear an oath nor unchristian language, never to have to smell a cigarette, and to have daily fellowship with a picked group of devoted, consecrated, Spiritual Christians—that is a real Christian joy.

The Lord's work is worthy of the very best talent, the best education. We invite you to pray earnestly about the will of God in this matter. After prayer, would you like to offer yourself for full-time permanent work with The Sword of the Lord? If you are definitely interested, write us for an application blank. Then you may give us the facts about yourself, your character, training, and experience, and can give references. If you feel a burden to serve Jesus Christ with all your heart, and if you would be interested in coming (not temporarily but for a full year at the least), we would be glad to hear from you. Please address your letter to

Miss Lola Bradshaw, Business Manager
Sword of the Lord Publishers
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STRIKE TWO!

By the Editor

When the baseball batter stands up to the plate and has two strikes called on him, he has only one more chance to make a hit. He must strike at the first good ball and do his best.

If you let go by unheeded this week's invitation to subscribe to THE SWORD OF THE LORD for yourself and others at the present low special price, it will be "Strike two!" on you—for you will have only one more warning, one more invitation at this special rate.

Here are two important things to remember. First, you may subscribe for THE SWORD OF THE LORD now for eight months, thirty-five weekly issues, for only \$1.00. You may send five such 8-month subscriptions for \$4.00, or you may send twenty such 8-month subscription for only \$15.00. (In Canada and foreign countries each subscription runs six months at the same rates.) The other important thing to note is that this special offer closes January 15!—If you do not have your subscription in your post-office and postmarked by midnight, January 15, you are not allowed this special rate. After that day and hour the regular price will again obtain, which is \$2.00 a year, three years for \$5.00.

(Canadian and foreign subscriptions will then be \$2.50 per year).

Be Sure!

First, renew your own subscription for as long as you wish at the rate of \$1.00 for 8 months, \$2.00 for 16 months, etc. Mark it "Renewal," and the subscription will be added to your own present subscription so you will gain advantage of the special offer and not miss an issue.

Second, send subscriptions for others. For five or more 8-month subscriptions you get a special rate of 80c each (your own may be included). For twenty or more 8-month subscriptions you may send only 75c for each subscription.

Mark each subscription "New" or "Renewal." Please give addresses carefully and fully. Mail all subscriptions to Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

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Dr. Bob Jones Says:

My friends: A few days ago a good Christian man and his wife who live in Idaho wrote: "My husband and I were talking of how we might be able to make an offering this month to your school. We did not have enough to go around; so we decided to send the money we would use in buying Christmas gifts for each other, so enclosed please find P. O. order for \$2.50. How we wish it might be more. May the Lord bless each and every one who has a part in that school." It is this kind of spirit of co-operation and spiritual understanding on the part of Christian friends which keep us stimulated for the carrying on of the wonderful work to which God has called us.

If you friends will stand by us in 1948 as you did in 1947, we will by the help of our blessed Lord be able to pull through the difficulties that we

have been facing. Can't each of you Christians do for the institution financially in 1948 what you did in 1947? You Christian friends who for some reason did not feel that you could co-operate with us in 1947, please co-operate with us by making a financial investment in the work during the year 1948. We promise you that every penny you invest will be used carefully and prayerfully in the training of young men and women who will go out into the world as witnesses for the Lord Jesus Christ. For what you have done in 1947 and what the Lord may lead you to do in 1948 we wish to thank you. We also thank our blessed Lord for such good understanding Christian friends.

BOB JONES, Founder
Bob Jones University
Greenville, South Carolina

CHRISTIAN WORKERS NEEDED

By the Editor

We seriously need the following workers in The Sword of the Lord office, as full-time Christian workers:

One qualified, first-rate secretary;

Two good typists for typing and general office work;

One good bookkeeper;

One general office worker to do mimeographing, folding, stamping, mailing letters, and such other work; an alert, cheerful worker needed. Typing knowledge would help but is not essential.

Some Workers We Do Not Want

We do not want temporary workers. If you want to work a few months until you get married or go to school, we do not want you. If you want to try the work just to see if you like it, we do not want you. If you are looking for a job where you can make more money, we do not want you. We pay good, reasonable salaries, but we do not try to out-pay the business world.

If you do not feel led of God to consecrate your life to full-time Christian service, then we do not want you. This work is as definitely soul-winning work as foreign missions, and it takes the same kind of consecration as it would to go to Africa or China.

If you are not willing to suffer being away from home, or to struggle along under a crowded and difficult housing situation, we do not want you. People who really serve God with all their hearts should be willing to endure hardness as good soldiers of Jesus Christ.

In other words, if you do not mean business for God, please do

not apply.

The Blessings of Working With
"The Sword of the Lord"

We have about thirty-five happy Christian workers at The Sword of the Lord office. They are consecrated, Bible-reading, praying, separated Christians. Every day's work is started out with a prayer meeting on paid time. We believe that here is a wonderful opportunity for people who are willing to invest their lives in the Lord's service, an opportunity for service, for growth in Christian grace, and for winning souls.

Remember David said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84:10).

We had letters last year from 467 people who said they found Christ as Saviour through our literature. We believe that there were hundreds more, likely thousands more, who were saved but did not write to say so. That would average more souls won per worker than if the same people were employed as church secretaries, pastor's assistants, or pastors, depending upon the capacities of the individuals we have here. Besides that, we have helped to make possible the great campaigns led by this editor and by other evangelists whose work is continually promoted by The Sword of the Lord. Whole churches are revived and thousands are saved each year, largely through the promotional work of The Sword of the Lord.

It is doubtful if the missionaries of any foreign mission will average as many souls saved per worker

The Only Begotten

(Continued from Page 6)

was smitten; we are shielded. Christ was lacerated; we are liberated. Christ was slain; we are secured. Christ's was the judgment; ours is the joy. Christ's was the condemnation; ours is the justification. Is it nothing to you that the Lord of life and glory should suffer all this for you? How can men have the heart to reject such a Lover of their souls? How can men and women treat with callousness the scenes of Christ's sacrifice on Calvary? How can men treat Calvary's sacrifice as if it were a secondary matter to be attended to or not according to their own convenience?

I pray you to seek the Lord while He may be found, and to set-

tle the question of your salvation once and for all—before your chances be gone forever. Say to your soul, say to earth, say to Hell, say to Heaven, that for your weariest day, Christ shall be your stay—that for the darkest night Christ shall be your light—that for the weakest hour Christ shall be your power—that for each moment's call Christ shall be your all. Then, in life and death, in time and eternity, no regrets will ever beset your heart.

(Sermon X from the book, *Great Sermons by Great American Preachers*, compiled and edited by Theodore W. Engstrom. Used by permission of the publishers, Zondervan Publishing House.)

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Home, Sweet Home

(Continued from Page 5)

child should be seen and not heard."

Were you seen and not heard when you were a kid? I always feel sorry for the boy that wears long curls. When he goes down the street they will say, "Pipe his nibs."

I will give you some don'ts:

Don't tell the children what you don't mean.

Don't wait on them too much.

Don't break your promises to them.

Don't hurt their self-respect by punishing them when company is present; wait until the company goes home and then give them what is coming to them.

And for heaven's sake, I beg of you, don't overdress them. If your husband is rich enough and you can afford to buy them fine clothes, in heaven's name don't do it.

Don't send them to school all decked out like a French doll, because that makes the other kids dissatisfied, makes the girl discontented.

Don't be a big fool and overdress your kids. Don't do it. Don't do it. Don't be a fool.

Better Pay for Teachers

The trouble is you get most of the moral training go to the school teacher. I never aspired to but one office in my life, and that was a member of the school board, and if I ever were to become a member the first thing I would do would be to pay teachers twelve months in the year instead of nine.

It is a disgrace the miserable salaries we pay our school teachers in this country. They go in the fall with their cheeks looking like roses and they come out in the spring looking like lilies. They spend their lives trying to make something out of that nonentity that bears your name.

The average yearly wage of the school teacher in this country is \$500, \$3 a day for the school year, and the average wage is \$1.60 a day for the calendar year. There are eleven states in this union that pay teachers less than \$300 a year, two states that pay less than \$250 a year.

Children are all imitators. A man gave a friend of mine a water spaniel and another fellow gave him a rat terrier. Later on the fellow said, "How are the dogs?" My friend said they were getting along all right. The water spaniel was a better rat dog than the terrier.

The water spaniel had watched the rat dog and had imitated him. We are all imitators.

Themistocles said, "My children rule Greece." "How is that?" he was asked. "My children rule their mother and their mother rules me; I rule Athens, Athens rules Greece; my children rule Greece."

They are uncontrolled when they are six and are outlaws when they are sixteen.

I was in a town in Minnesota and was being entertained at the home of a banker. He had two children, a girl and a big sort of a Clydesdale kind of a boy.

One day the door blew open in that home—a Minnesota blizzard was raging. The father said, "Donald, will you go and close the door?" "No, I won't; I want to play with my blocks." "If you don't, Papa will have to, and he is tired, working all day." "I don't care," Donald said. "No, I won't do it," and the fool father shut that door.

Would Teach Boy

I wanted to borrow that kid for about ten minutes. When I got through with him he would be like Buster Brown—he would rather stand.

Out in Jeffersonville, Indiana, there are 500 inmates in the reformatory. 286 of them never attended Sunday school, 406 had no trade, 252 of them were employed at the time they committed the crime for which they were punished, 312 used liquor, 374 smoked cigarettes, 325 had not reached the fourth grade in the public schools, only twenty-six had ever been in high school, none had ever graduated from high school.

Judge Fawcett, down in Brooklyn, N. Y., in sentencing a boy not long ago, said: "In the five

years I have been on the bench I have sentenced 2,700 persons, and not one of them was a member of a Sunday school."

If you want to crush the sources of reformatories on the head, you can do it with Christianity, but one of the worst sources of juvenile crime is the lack of Christianity in the home.

For the last thing the Devil robs a boy of is what he learned at his mother's knee.

I don't want to advocate that we should lick the children all the time, but when it is needed. There are homes in which a switch should hang on the wall and underneath it the motto, "I need thee every hour."

Cow Follows Her Calf

I was down in Sharon, Pennsylvania, about four years ago, and I was going home from one of the afternoon meetings, and going across the Shenango river I saw on the bridge a mover's wagon loaded with goods, and going down the street amidst the crowds an old cow was following after.

She came on and did not seem to mind the interurban from Youngstown, Ohio, or any of the traffic, and I said, "That is unusual; just look at that old cow." I looked up, and there in a cage was a little calf, and I said, "Oh, I see. The mystery is solved now. That is her calf." And she didn't propose to let her eyes get off that calf.

I looked across the street to a

place where they sold high-priced champagne, and there stood four young fellows, all under twenty. All had cigarettes hanging from their mouths, caps that looked like fried eggs, trousers turned up like cuffs, silk shirts, flowing neckties, and I said, "That old cow has more sense than the mothers of those young men."

That cow is going to know every minute where her calf is, while probably the mothers of those young boys are off to some bridge whist or wine-drinking affairs, probably discussing me and leaving them go to the Devil." I said, "I take my hat off to that old cow."

Get Hold of Young Hearts

Susanna Wesley was the mother of nineteen children, and she held them for God. When asked how she did it, she replied, "By getting hold of their hearts in their youth, and never losing my grip."

In a conversation they were asking when to begin to train children. A woman said, "When they are three, five and nine years old." An old grandmother said, seventy-five years ago, "Before the children are born; begin with the ancestors."

She was right. She was right. Like produces like. Blood tells. We see that in horses, dogs, birds, human beings.

In South America were found some parrots that spoke a language, and they were the only living creatures that spoke it. The language was lost, the teachers were dead, but their teachings remained.

When you are dead and gone,

you'll walk the streets of Omaha in the character of your child long years after it has been forgotten that you ever lived in this town.

Son Will Follow Father

A friend of mine went home and he heard the children in the hall laughing. A five-year-old boy had dressed in his father's clothes. He pulled the pantaloons on, drawn under his arms with a little string for suspenders. The vest was on and the vest came to the floor. The coat dragged two feet on the floor. The sleeves came six inches beyond the hand. The collar looked like a horse's collar; the hat hung down and hit on the shoulders.

The father said, "That is the most solemn picture that I have ever gazed upon."

He had the child taken to the photographer's and a picture taken just as he was. He said: "Don't remove a thing."

Now, when he goes to a hotel and unpacks his grip, the first thing he sees is the picture of the little boy dressed in his father's clothes. The last thing at night and the first thing in the morning that picture is on the bureau and is an inspiration. It says: "Go on, father; be careful. I go, too. I am imitating you; I am going to be like you. Go to the saloon and I will go, too."

Fathers Lead Sons Astray

When you go into a saloon, you may tell your little boy to go home. He goes, but he will follow you, if you get up on Sunday and loaf or sit in a club that hides under its name and hit the booze and

gamble—and I want to say that if a church member sits and plays cards he ought to be expelled from the church. There is a lot of cussedness going on under the name of a club. Be careful where you go.

If you tell him to go to Sunday School, he will go. After awhile, when he gets larger and you tell him to go, he will tell you to go. The thing to do is to lead the way and say, "Come on, my boy, I'm with you."

A few years ago Judge Parker, who was a candidate for president against Roosevelt, and lives on the banks of the Hudson, took his little grandson, George Hall, out for a bath. The judge was a man of powerful physique and an expert swimmer. He took his grandson on his right breast. He did that for some time. Then in attempting to change the child the boy slipped away into the water and was strangled. He threw his arms around his grandfather and both went under.

A man leaped into a boat and came to their rescue. The third time they had gone under and the little boy was insensible and the judge so weakened that he scarcely kept himself afloat—the trouble was that they had gone too far. They had gone out beyond their depth.

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What Makes a Good Sermon?

What are the factors that make up your ideal of a good sermon? You might smile and say, "A soft seat and an alarm clock," or you might say simply, "A good preacher." Yet all of us admit that there is more to it than that.

Dr. John R. Rice has written a book of sermons to Christians, called, "THE RUIN OF A CHRISTIAN." We believe these sermons illustrate some of the points most needful in effective, easy-to-listen-to, long-to-be remembered preaching. Check over our points and see if you do not agree.

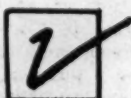


A good sermon should have a pertinent, attractive title.

Agreed? We would have you consider, then, the following, a few of the 12 chapters in the book, THE RUIN OF A CHRISTIAN.

"God's Slaughter Crew."
"The Ruin of a Christian."
"Washing Dirty Feet."
"The Curse of Hidden Sins."
"Lukewarmness—The Sin That Makes God Vomit."

We believe every title in the book will make you want to read it. It is one of those books you often hear about and rarely find—a book you pick up and find hard to lay down until every chapter has been read!



A good sermon should be based on Scripture.

Unanimous! What could be more pointless than a sermon with no authority, no Bible backing, no means of proving its points? Here there are four sermons that take their titles direct from the Scripture.

"Breaking Up Your Fallow Ground and Sow Not Among Thorns."
"Judge Not!"
"Be Ye Not Unequally Yoked Together With Unbelievers."
"Speak Not Evil One of Another Brethren."

You will be amazed at the amount of Scripture quoted, with references given, in these sermons. For instance, "The Ruin of a Christian," the first sermon in the book, begins with 2½ pages of quoted Scripture. And it gives 34 other Scripture passages in its text, with the references given in parentheses. We counted the Scripture references in five of the sermons, and found that they average a little over thirty-one Scripture passages per sermon! That is really Bible-based preaching!

Here is a book of twelve sermons you MUST read. They represent sermon-making at its clearest, most compelling, heart-moving best. The CHRISTIAN HERALD said:

"Here is evangelistic preaching with all the fine passion, humor and drama of Dwight Moody. A book for the backslidden—and the careless who stand in peril of backsliding. Twelve sermons that bless and burn—and challenge mightily."

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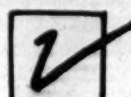
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